THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand*" (PHIL. 4: 4, 5).

No. 10, Vol. LXXX. Thursday, March 7, 1918. Price One Penny.

FUNERAL OF ELDER HYRUM M. SMITH.

ELOQUENT TRIBUTES TO THE LIFE AND CHARACTER OF AN APOSTLE OF THE LORD.

IMPRESSIVE funeral services for Elder Hyrum M. Smith were held in the Tabernacle, Salt Lake City, on Sunday, January 27th, this year, commencing at one o'clock p.m.

Long before the hour set for the obsequies, vast throngs of people wended their way toward the large building, which was rapidly filled in every part. A more sympathetic gathering could not be imagined. President Joseph F. Smith, his venerable father, and Mrs. Edna Lambson Smith, his beloved mother, were outwardly calm and composed, while at the same time plainly showing the effects of the shadow that had come across their path. She who must have felt the pangs of parting most keenly, the devoted wife, sat on the right of President Joseph F. Smith, and it was evident that she had fought her battle bravely and conquered through her faith in the Redeemer.

The pulpits presented a lovely sight, draped as they were in white and floral offerings, many of which were exquisitely beautiful and appropriately symbolical.

At the hour of one the pall-bearers, six members of the Council of the Twelve, led by President Heber J. Grant and Elder Rudger Clawson, entered the building, followed by the casket and the mourners. The entire congregation rose to their feet and were reverently standing until the casket had been placed in its position in front of the stand.

President Anthon H. Lund presided. The opening hymn was, "A poor, wayfaring man of grief," sung by the choir. Prayer was then offered by Bishop Jacob Mauss, of the Waterloo ward. The choir next sang, "I know that my Redeemer lives."

The speakers were, President Heber J. Grant, Elders Orson F. Whitney and James E. Talmage, President Frank Y. Taylor, Bishop Charles W. Nibley, Elder Richard R. Lyman, and President Charles W. Penrose. After the addresses the choir sang the immortal hymn, "O my Father," and benediction was offered by Elder Anthony W. Ivins. The grave was dedicated by Elder George Albert Smith, and a quartet rendered, "Rest on the hillside, rest."

From the addresses made in the Tabernacle, as reported in the *Deseret News*, the following brief extracts are made:

President Heber J. Grant.

"I rejoice in knowing that my Redeemer lives, and that our brother who has left us had a perfect knowledge of the divinity of the gospel. All the blessings and rewards promised to those who keep all of the commandments will come to him. I know of no one among my associates who had a more perfect knowledge of the gospel than had Brother Hyrum M. Smith; nor one who took greater delight in teaching it. No man has ever fed me the bread of life or touched my heart more than did he. His death came as a great shock to all the members of his Quorum. We had no thought of such a thing, and had builded for him a great future in this Church. If the rest of us can be as true, loyal, and faithful as he was, all will be well with us."

Elder Orson F. Whitney.

"I have no words for this occasion; my heart is too full. Speech seems almost like a desecration. I feel like one in a painful dream who thinks he will soon awaken. I wish I could. I loved Hyrum M. Smith. He was my friend, and I was his friend. I was glad to be with him in his last hours. I was with him and his brother, Joseph F. Smith, Jr., on Friday, in committee work. He then complained of a slight pain, but passed it off with a jocular remark.

"Early the next Sunday morning, Elder Talmage and I were sent for and went to his home. He was suffering intensely. He was taken to the hospital that morning.

"A mere stripling, he made his first address as a home missionary in the Eighteenth ward, of which I was bishop. Later I became intimately associated with him as a member of the Quorum of the Twelve. We were much together, and became strongly attached to each other. He was stern and severe in condemning vice, but kind and charitable. He had a keen sense of humor, but his mind and heart were pure and clean.

"The length of a man's life is not determined by the number of years he lives. We live in deeds, not years, and by this standard Hyrum M. Smith lived long. Some men can live much longer in the same length of time than can others. Why he was taken is a

question we must wait for the future to answer. No people are as capable as are the Latter-day Saints of taking an exalted view of life, or solving its problems and mysteries. I feel for President Smith, Brother Hyrum's father. God bless him! I feel for Hyrum's wife. God bless her!"

ELDER JAMES E. TALMAGE.

"This is to me a hallowed and a solemn hour. I have watched Brother Hyrum's course ever since he was a student of mine, and have rejoiced in his success and promotion. I now feel as never before that funeral services are not held for those who go but for those who remain. I hope that I shall be as faithful and fearless as Brother Hyrum was.

"Elders and Apostles of the Lord Jesus Christ are wanted for the other side. As soon as the spirit of the Savior left His tortured body He began His ministry in the spirit world. I cannot think of Brother Hyrum as being otherwise engaged. Where is he now? So far as God has made known to us, he has gone to join the Apostles who have gone before him to spread the gospel among the inhabitants of the spirit world.

"I do not mourn for him, but my heart goes out to those who have lost his society, though they have not lost him; for he has only gone on ahead of them. Tears shed in such a bereavement are sacred. Let us not be ashamed of tears and emotion at such a time as this, but let them be tears of resignation to the will of God. All is well with those who pass away after having complied with the laws of God. In administering to Brother Hyrum I felt he was about to leave us, but that all was well with him."

ELDER FRANK Y. TAYLOR.

"I have been a neighbor of Brother Hyrum. I have entertained him at my place in the mountains, have fished, eaten, and slept with him, and came to know him intimately; and a purer, nobler spirit I never knew. He was tenderly attached to his wife and children. I have lost a very dear friend in his death. He was sincere and valiant in defending the truth. We shall miss him in Granite Stake, and all Israel will miss him; but the work of the Lord on the other side will gain by his going there. I feel keenly for his wife, and his parents, and his near kindred; but I know our heavenly Father is able to comfort them."

BISHOP C. W. NIBLEY.

"A feeling of love, reverence, and compassion is manifested here to-day. We all know that a mighty man has fallen in Israel. Like President Grant, the saints generally saw a great future for Brother Hyrum. Oh, how much I sorrow for his departure, and yet I know no one more fit nor ready to go to the presence of his Maker than was he. I have known Hyrum from his childhood.

I have lived in his home. Not many have had the privilege of being reared in such a home. He was a worker: he loved to work and was never idle. His home life was ideal, a model to us all. In all things, so far as I know, he was acceptable to God. He was brave and valiant in defending his religion, his father, and his friends. Happy the parents of such a son! Happy the wife of such a man!"

ELDER RICHARD R. LYMAN.

"My place on this occasion is not among the speakers, but among the mourners. Brother Hyrum's mother and my mother were girls together in the days of pioneer poverty. It would be hard to say of him any good thing that has not been said. He was a man who, for what he believed to be right, could have gone to the stake without a quiver. Hyrum had in his nature a rare sympathy and chivalry for children and women in distress. 'By their fruits ye shall know them.' If this man and his family are products of the 'Mormon' Church, it shows the Church to be well nigh perfect."

PRESIDENT C. W. PENROSE.

"President Smith has received by letter, telegraph, and otherwise, many expressions of sympathy, and he desires to express appreciation of the same.

"Multitudes of Latter-day Saints mourn the death of Brother Hyrum M. Smith, but much has been revealed to us that should comfort us.

"All does not end with death. We lived before we came into the world and we shall live hereafter. Mortal life is but an episode in the eternal career of a human being. The spirit is joined to a body by being born in mortality, and is thus enabled to attain a fulness of joy. Without a body the spirit cannot do this.

"The elements are eternal and cannot be destroyed, and by the great organizing power of Deity, they can be brought together, though disorganized and scattered by death. This is the beginning of the philosophy of the resurrection. Through the atonement of Christ all who have lived in mortality will be resurrected.

"Hyrum M. Smith still lives. His bright and noble spirit, with experiences he gained in mortality, still lives, and will come forth in the resurrection with the glory and power that have been sealed upon his head. President Smith has not lost a son. The son, though gone, will come back again. He leaves a wife, but she has not lost him. She is his for all eternity. The disrupted family circle will be reunited. Husband and wife will clasp each other again in a state of eternal happiness.

"The members of Brother Hyrum's Quorum know how faithful, punctual, industrious, capable, and conscientious he was. Comfort

will come to those that mourn, in recalling what God has revealed concerning death and the hereafter. Brother Hyrum is not dead nor sleeping. He is living. His body sleeps, but his spirit is active and is laboring to accomplish the purposes of God in that sphere to which he has gone."

Elder Hyrum M. Smith passed away on the 23rd of January, 1918, a few minutes before 10 o'clock p.m., at the Latter-day Saints' hospital, Salt Lake City. On the 18th he spent more than an hour with Elder Joseph F. Smith, Jr., his brother, and Elder Orson F. Whitney in committee work, reading and revising a number of folios of a Commentary on the Doctrine and Covenants in manuscript, a work in which he was greatly interested, and when the committee adjourned, he said casually that he was not feeling well; but he passed it off, and no serious attention was paid to the remark.

On Sunday morning, January 20th, Elder Joseph F. Smith, Jr., was called to his side and remained with him most of the time, except at night, until the end. Elders Orson F. Whitney and James E. Talmage were also called to his bedside on Sunday morning, and the same day he was removed to the hospital.

The death was caused by peritonitis, which developed from an acute attack of appendicitis. An operation was performed in an attempt to save his life, but even before the surgeons undertook their work it was known that the appendix had ruptured, and that his sickness was critical and dangerous. He rallied from the operation, and for a time hopes were held out for his recovery, but the poison spread, and skilled physicians were unable to arrest its fatal course.

On the 17th of January, Elder Hyrum M. Smith attended a meeting of the Council of the Twelve, where by appointment he delivered an address on the "New and Everlasting Covenant." His brother, Elder Joseph F. Smith, Jr., says Elder Hyrum M. Smith on that occasion set forth valuable doctrine. He explained that the new and everlasting covenant embraces all the principles of the gospel, not merely any one principle, and also includes the power of the priesthood. After the operation had been performed, Elder Smith constantly referred to appointments he said he should keep, and worried because he could not attend to his duties. Attendants at the hospital and his physicians realized the serious nature of his illness. The end came peacefully.

THE Scriptures abound with declarations that the Lord will yet reign among His people. To this effect sang Moses before the hosts of Israel after their miraculous passage through the Red Sea, "The Lord shall reign for ever and ever," and the Psalmist echoes the refrain, "The Lord is King for ever and ever."—DR. JAMES E. TALMAGE.

THE ASPECT OF THE LATTER-DAY SAINTS.

PROBABLY it would not be expected to find any outward characteristics of the people known as the Latter-day Saints. Its numbers are drawn not only from nearly all the different nations, but from the various grades and classes within those nations, as well. Yet this paper will endeavor to emphasize the fact that an inward spirit has had the natural effect of producing an outward analogous appearance.

People who have associated with the Saints in the various missions should detect without any studied effort that their outward appearance reflects more sparkling happiness than is to be found in others. Though the Church of God is rapidly on its way to being universally established, which means that it will be found among all peoples, it will be admitted by all honest travellers who have taken the interest to investigate, that there beams a certain gladness in the eye of any of God's elect, no matter where they live on this sorrowful old earth.

Another particular virtue possessed by this people is the general hospitality ever manifested in their actions. Most of them are not overburdened with this world's goods, and even those that are blessed seek not to boast of worldly possessions; but all are generous in heart and willing to share what they might have. At the same time they desire an assurance that their generosity is not to be abused.

A thing which still more impresses one who has long associated with this "peculiar people" is a homogeneous soul which belongs to them as a body. This is detected quickly by those who are somewhat susceptible to the teachings of the Spirit. Unless the Spirit is the teacher, the onlookers may suppose that the lawyer seems to be in a higher class than the brick-layer, the musician more "sought after" than the farmer, and the doctor more highly respected than the mill-worker. But they who see "the deep things" detect that these people are of one nature, that their fundamental hopes are one, and that the impressive lines which mark their various visages are, as a result, much the same.

More than this, each Latter-day Saint face displays some inward scars. These have been gained in hard moral and mental struggles against oppression, prejudice, and even abuse. They are scars of triumph. The triumph is evinced by the cool demeanor and firm-set jaw, which give promise of preparation to fight new battles, that they might become even more tempered for the coming tests. They appear resolute.

A love for home and parents is also a distinguishing feature of the individual saints. Parental, brotherly, and sisterly affection is a special grace with them. In this is swallowed up largely the desire for worldly show. Love for home and love of the world

are incompatible in the same person. There is a distinctive meekness found in the true Latter-day Saint.

It is to be hoped that these outward appearances will ever remain the distinguishing signs of this people. It cannot be denied, when a people possesses such qualities as contented hearts, tactful hospitality, unity of purpose in an unpopular cause, modest triumph, and home affection, that these virtues must have an outward manifestation. Of course, it is to be admitted that men possessing characteristics opposite to these graces will discern in this people nothing to attract them. To such men the saints are a "common-looking people."

Let these words be written directly to the saints of these days. Do you ever wonder why you are considered by the unthinking to be a "common lot"? Do you ever inquire the reason why more notable people are not brought into the fold? Some of you may ask. Why do we not bring into our ranks the attractive singer, the popular orator, or the honored government officer? The answer is quite simple in most cases. These people do not bear even the appearance of candidates for the acceptance of the gospel. In most cases they have become so obsessed with a desire for reputation and the "whirl of the world," that no room remains for the enlightening Spirit of God.

And do the saints feel disappointed in this? Do they seek to disguise themselves in colors which will allure the gaze of the world? Woe to them, if they do! Paint contains poison. Were it used to improve the appearance of an apple, its poisons would finally penetrate to the very core, and make it altogether worthless within and without. And, likewise, any worldly cloak, if persistently worn, will eventually impart its black dye to the heart of the user. Finally its dark hue will become so apparent that it will not be possible to hide it even from those who see no deeper than the skin.

Take cheer, you meek and lowly saints. Do you appreciate the fact that your natural appearance will yet be the most popular of all? And when that day comes, it will not be merely a passing whim in style, but it will last forever. Though it may now be said of one of your number, "He hath no form nor comeliness," and, "There is no beauty that we should desire him," it will one day be recognized that you "have put on the new man which is renewed in knowledge after the image of him that created him"—even after the glorious image of the Lord.

Bradford. JOSEPH S. NELSON.

"O pass away the false, the useless creeds.
Let error perish, Truth shine like the sun!
Gautama Buddha for Nirvana pleads.
For Life Eternal, Christ, 'The Lowly One.'"

ALFRED LAMBOURNE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. MARCH 7. 1918.

EDITORIAL.

CONCERNING PALESTINE.

AN interesting notice has appeared in the Press, recently, to the effect that the British government has authorized the Zionists to appoint a commission to investigate the present conditions of the Jewish colonies in Palestine. One of the objects of this investigation is the organization of relief work for the purpose of enabling the Jews who have been driven from their homes during the war, to return. The intention is also to reopen the Jewish institutions in the Holy Land, which have been closed, and repair the damage done to the colonies. The commission will leave for Palestine at an early date, under the chairmanship of Dr. Chaim Weizmann, President of the English Zionist Federation.

From the United States comes the report that a campaign is being conducted for the purpose of raising £20,000,000 as a Palestine Restoration Fund, which is to be devoted to the needs of the Zionist organization, outside and inside the boundaries of the Holy Land, to enable it to realize and further the aims of Zionism. Some of the most prominent American Jews are identified with the movement.

Latter-day Saints should keep posted on the development of the Zionist efforts for the redemption of Palestine, for that is a very important part of the present world drama. The Zionist movement proves the truth of the Scriptures. It proves that the prophets of old spoke by divine inspiration. It also proves that Joseph Smith was a Prophet of God, if there ever was a man who could truthfully claim that honor, for he came as a forerunner of that great work of restoration, and was commissioned to lay the foundation of it. His prophecies relating to that subject, including those of wars and judgments to precede the actual redemption of the Holy Land, are being fulfilled before our eyes. What a blessed privilege is ours—to see the fulfilment of both ancient and modern prophecies! A king once asked his spiritual adviser if there was any indisputable proof of the inspiration of the Bible. The reply was, "The Jews, your majesty." In the same way, if anyone asks for an indisputable proof of the truth of "Mormonism," we may answer, "The Jews." Zionism, the work being done for the redemption of Palestine, proves that Joseph Smith was a Prophet of God. He predicted it, and commenced the great and marvelous work of gathering.

There are—or were before the war—something like forty-eight

Hebrew settlements in Palestine, with an aggregate population of perhaps forty thousand inhabitants. These settlements, now very much broken up by the war, will be enlarged and strengthened, and become a dominant factor in the development of the country. Jewish colonization schemes have failed everywhere except in the Holy Land. There they have been a success, and will prove still more so, when the curse of oppression and bigotry is lifted from the sacred soil.

The new Palestine, an American paper observes, "will be a land of agriculture, a miniature California, its farmers dependent upon community enterprise for the irrigation works and the fertilization without which the soil cannot yield generously enough to support the increased population that is planned. All the experience of the most enlightened communities in the United States, Australia, Canada, and other nations can be drawn upon to devise a method of financing and a system of land tenure that will assure the independence and prosperity of the humblest Zionist, provided only he have the will and the industry to contribute his share of toil. This question of land tenure is certain to be vital in the new colony. And there will be no excuse for a method of colonizing that will leave room for the land speculator, the taker of unearned increment, the usurious banker, or the monopolist of such community functions as the transporting and storing of the land's products."

Some of the wealthy Jews take little interest in the Zionist movement. They are satisfied with citizenship in the countries in which they live, and the many opportunities they have of acquiring wealth, education, and influence. They regard Palestine as too small and insignificant a country for the needs of a great nation.

But Mr. Zangwill, the well-known novelist and Zionist leader, takes a different view. He sees the coming of a great Jewish republic in the near future. He says:

"I would call it the Republic of Judea or Israel. It would be an autonomous, separate nation. But I would have it temporarily under the protection of some great world-Power—England, the United States, or perhaps all the allies combined.

"This protectorate would continue only long enough to make certain that the new Jewish nation was solidly established.

"None of us who hope for such a nation expect or believe that all Jews wherever now located, will come to Palestine and live in the new country. It is my belief, however, that Jewish farmers who are finding it hard to make a living in many places of the world would do so. Moreover, this is the sort of men who would form the most solid basis for the republic. They should be given some aid to permit their return home.

"Jerusalem—now once again restored to us from Turkey's ruthless grasp of centuries—is an ideal spot for a capital. It could be the site for a great commercial or trading city.

"But my plan would not be to bring to Jerusalem the Jews who have prospered throughout the world. Rather, I would have drawn to the new capital and the new nation the oppressed of other nations.

"Most important of all, with a Jewish nation established, Jews throughout the world would feel they had a home once more—and this, even if their circumstances did not enable them to emigrate to Palestine.

"My suggestion for a temporary protectorate is based on a desire that the Jewish nation and the interests of its people should be permitted to grow under the fostering care of some great Power which has no self-interest in Palestine.

"Thirteen million Jews throughout the world look to-day to Jerusalem —the Holy City restored. What could be more fitting than a Jewish nation—reborn after centuries of Jewish travail?"

J. M. S.

THE KINGDOM OF GOD.

"SEEK ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

These words were uttered by our Savior, in His Sermon on the Mount.

If we inquire among the Christians of to-day, we find at once that there are diversified opinions with reference to God's kingdom. Many believe that it has remained upon earth since Christ first established it in the meridian of time. Others believe that it is yet in the future. The first class may have formed their opinion from the Scriptures, which state, "My kingdom is an everlasting kingdom." But, does this necessarily mean that it was to remain upon earth through all ages? Certainly not. For the Scriptures also teach us that the kingdom of God, set up in the days of Christ and His apostles, was to be made war upon and be overcome (Rev. 13: 7). Instead of hearkening to the teachings of the apostles, their contemporaries banished them from off the face of the earth. Thus the kingdom of God became disorganized, and, consequently, universal apostasy spread over the earth (Isaiah 24).

Doubtless, there are thousands of honest souls, in the world to-day, who often seriously reflect upon this subject, more especially under the stress of the present world upheaval. If there ever was a time when this world needed divine assistance, it is now. Let us follow the admonition of Paul to the Thessalonians, "Prove all things, hold fast that which is good." James says, "If any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him" (James 1: 5, 6).

If we do this, we are led to ask, What is a kingdom?

A servant of God has stated, accurately and definitely, "Four things are required in order to constitute any kingdom, in heaven or on earth; namely, first, a king; secondly, commissioned officers

duly qualified to execute his ordinances and laws; thirdly, a code of laws by which the subjects are governed; and, fourthly, subjects who are governed."

In the meridian of time these regulations were fully adhered to. All things were in their proper order. Christ was at the head. He gave authority to His disciples, saying, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not, shall be damned." And signs were to follow the believers (Mark 16: 15-18). Now, some say that these signs existed only in the days of the first Apostles, and that revelation has ceased long ago. If this be true, then God is not the same yesterday, to-day and forever. If this were true, we should have to confess that salvation would be limited to the days of the Apostles. To say this would be to make Christ and all who have testified of Him, impostors. Naturally, we can not accept this. For, truly, then we should be of all men most miserable.

The commandment given by Peter on the day of Pentecost was, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." Here we see no limit. The promise was to all—as many as God should call. But how could He call without a messenger to carry His message? "Surely, the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." And again, "No man taketh this honor upon himself, but he that is called of God as was Aaron." Aaron was called by revelation. Are modern ministers called after this order? This is how God's kingdom was organized.

Do we find the same organization that existed in the primitive Church, on earth at the present time? If so, then we have discovered the Church and Kingdom of God—a discovery which is priceless, because it involves our salvation and future exaltation in that kingdom.

I have now called in question every minister in Christendom, and every organization, or church, that has existed since revelation ceased. Is there one which will stand the test? Should we circumnavigate this globe, making a close investigation of every church in existence, and spend our lives in the search, we should find only one organization which would fill the requirements and stand the test. And that organization was established by divine revelation, April 6th, 1830. Peter, James, and John, who, having the keys of the Kingdom, came to the earth and commissioned the Prophet Joseph Smith to organize and establish that kingdom on earth in this dispensation, in fulfilment of numerous prophecies.

The Church of Jesus Christ of Latter-day Saints affirms this to be the kingdom spoken of by Daniel, the Prophet (Daniel 9: 44,

45; Rev. 14: 6, 7). They also declare with soberness that God has again spoken from the heavens, and by a series of revelations has made known His mind and will, with reference to the perfection of His kingdom. Is it possible, that these things can be taken so lightly among men, especially when there are now nearly half a million souls ready to back this proclamation, with their lives, if necessary? God has said: "In the months of two or three witnesses shall all things be established." In fulfilment of His commandments, they have sent missionaries to many parts of this planet, duly commissioned with divine authority. They are preaching the same gospel that Paul and Peter preached. They are inviting all to repent, be baptized, and have hands laid upon them for the reception of the Holy Ghost. In this way they are building up the kingdom of God on earth. In this way only can citizenship be legally obtained in His kingdom. God will never recognize any other.

Away with prejudices, vain imaginations, and blind superstitions! All the boasted wisdom of the twentieth century and man-made religions have failed, absolutely, to bring us to a unity of the faith. Why jeopardize our salvation and bring down the vengeance of an almighty and just God upon us, by disregarding the warning voice of the servants of the Lord? To become a member of this kingdom, means to accept a practical religion.

The religion of Jesus Christ makes men the wisest, most proficient, and happiest creatures in existence. To-day this world is bleeding from wounds of every description. The absence of true religion, pure and undefiled, has brought us to this lamentable crisis. The sooner people realize the mistake they have made, the sooner will universal peace spread over this earth, as the mighty waters over the deep.

Sunderland. WILLIAM J. LOOSLE.

UTAH, A GREAT AMERICAN STATE.

PAYING a high compliment to the agricultural colleges of the Nation, Elder George Albert Smith, of the Council of the Twelve, and president of both the International Dry-Farming Congress and the International Irrigation and Drainage Congress, declared that America's greatness, both in this war and in the period to follow, will depend largely upon her agricultural efficiency, in an address before the students of the Utah Agricultural College at their regular chapel exercises, Tuesday, January 15th. "The present conflict has emphasized as nothing else could the importance of scientific agriculture to a nation's welfare," declared the speaker. Utah's glorious progress in agricultural art and science, due so largely to the Utah Agricultural College, accounts in great part for the leading position Utah, far removed from the

center of conflict, with comparatively few inhabitants, has been able to play in the present national food-production campaign.

"But not alone in agriculture has Utah shown the true American spirit," he continued. "Wherever Utah men have gone they have carried honor for their State. At Camp Lewis, recently, where I met Brigadier General Styer, formerly commandant of the cadet battalion at the Utah Agricultural College (Logan), I was informed by the General that he considered that he had been given the choicest command in the army when he was given charge of the boys from Utah and Southern Idaho.

"When Utah was asked for 746 men for the regular army, she gave 2,344," continued Elder Smith. "Her quota for the marines was 126; she gave 346; she was asked for none by the navy, but she gave 641. In addition, she furnished one regiment of field artillery, and one field hospital, all in excess of the State troops required. Utah has also given freely of her money in the present crisis," the speaker declared; "asked for $350,000 in the Red Cross drive, she contributed $520,100. Her quota for the first Liberty Loan was $6,500,000, but she bought bonds to the extent of $9,400,000. Ten millions were asked on the second Liberty Loan, but she subscribed $16,320,900. One hundred thousand dollars was asked for in behalf of the Soldiers' Welfare Fund, and $105,000 was given. She was asked to furnish 60,000 members in the recent Red Cross drive, and she gave 66,000. Our State has more than met every demand made upon her in our Nation's peril, and she stands ready to make much greater sacrifices, if necessary, to uphold the ideals of America."—*Deseret News.*

CHRONOLOGY OF THE WAR.

February 4.—The supreme war council of the allies, sitting at Versailles, decides to reject the proposals of von Hertling and Czernin as plans of conquest and spoliation, and to fight on. The Berlin strikes reported to be dying out.

February 5.—The Anchor Liner *Tuscania*, carrying American troops, torpedoed off the coast of Ireland. The loss of life is estimated at 210, out of a total of 2,397.

February 9.—A peace treaty between the Central Powers and the new republic of Ukraine signed.

February 11.—According to a telegram from Brest-Litovsk, the president of the Russian delegation declares that the state of war with Germany, Austria-Hungary, Turkey, and Bulgaria is ended. The Russian forces on all fronts are being demobilized. President Wilson, in a message to the United States Congress, replying to the German Chancellor, declares that the idea of bartering away nations belongs to a dead world. National questions, he says, must be settled on the principle of justice to all. The United States, he adds, will not turn back from this ideal.

February 13.—American troops take part in a successful surprise attack by the French in the Mesnil region, Champagne.

February 17.—The armistice between Russia and the Central Powers ends. A state of war again exists. Austria-Hungary and Germany reported to be divided on the Russian policy.

February 19.—The Germans resume operations against Russia. German troops occupy Dvinsk and Luck. The Russians retreat without resistance.

February 22.—The British forces occupy Jericho. The Austro-Germans advancing toward Petrograd, Moscow, and Kieff. Lenin calls Russians to arms.

February 24.—The Russian Bolshevik government signs a peace treaty with Germany, ceding Lithuania, Courland, Livonia, and Esthonia, to the allies, and renouncing all claims to Finland, Ukraine, and Poland. Russia thus agrees to part with more than 300,000 square miles of territory, and about one-half of her entire European population.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Irish conference of the British mission were removed from 8 Allworthy Avenue, to 103a York Street, Belfast, February 23rd, 1918.

Baptism.—A baptismal service was held at Manchester, Manchester conference, on Saturday, February 23rd, 1918. Three converts were baptized. Elder Robert W. Cluff made appropriate remarks. President Lester F. Hewlett officiated. The candidates were confirmed at the water's edge.

Lady Missionaries.—The following-named sisters have been set apart in the conferences here indicated:

London: Beatrice Caroline Prior.

Bristol: Elizabeth Emma Smith, Florence Maud Cook, Annie Julia Cook, Ivy Gladys Cook, Julia Howes, and Edith Emily Hunt.

Irish: Annie Ferguson and Agnes Elizabeth Caulfield.

Social.—President Benjamin R. Birchall, writing from Monkstown, Co. Dublin, February 25th, 1918, says that Brother C. Steele has been home on an eight-day leave, from his military duties. While at home, his parents entertained the Saints of the Dublin branch and their friends in a social evening, on Tuesday, February 19th. Elder Benjamin R. Birchall presided. Songs and recitations were rendered, and as a closing number all united in singing, "Home, sweet home." Brother Steele has now returned to his military duties.

District Meeting.—A district meeting was held at Norwich,

Norwich conference, on Sunday, February 24th, 1918. President George F. Richards, of the European mission, President Francis M. Skinner, and Elders Arnold G. Holland and Orial L. Anderson were in attendance. By request of President Skinner the lady missionaries and the local priesthood had, on Saturday evening, prepared a reception for President Richards, in the nature of a "tea" and social entertainment. President George F. Richards happened to visit the conference on the anniversary of his birthday, and the social served the dual purpose of a reception to the visitors and a celebration of the anniversary of our honored and respected mission president. A priesthood meeting was held as part of the evening's program, and President Richards delivered a very inspiring and encouraging address on, "The faithful performance of duty." On Sunday morning, at the first session, a short program was rendered. The remaining time was occupied by President Richards, who gave timely instructions on Church government. At the afternoon session Brother H. A. Alexander, Elder Arnold G. Holland, and President Richards were the speakers. A baritone solo was rendered by Brother Cecil Tyrell. Elder Orial L. Anderson, President Francis M. Skinner, and President George F. Richards were the speakers at the evening session, and Miss Mann, of the Ipswich branch, sang a solo. "Shall we meet?" "Godliness is profitable" was the keynote of the message delivered by the speakers.

Branch Conferences.—A branch conference of the Shildon branch, Newcastle conference, was held in the Main Street Hall, Shildon, on February 17th, 1918. There were in attendance President William J. Loosle and Elder David Bennion of the Newcastle conference. Three sessions were held. The Sunday-school children took successful parts in the morning session. At the afternoon session Sister Emily Clara Sedgwick gave a report of the Mutual Improvement Association. Branch President John Dickinson gave a report of the branch, the lady missionaries presented brief accounts of their labors, and President Loosle occupied the remaining time. At the evening session Elder Bennion spoke upon the organization of the Church, and President Loosle on "Revelation, the corner stone of Christ's Church." On Monday evening following, the priesthood and lady missionaries met. Five more lady missionaries were selected and set apart. President William J. Loosle and Elder Bennion gave needed instructions.

On Sunday, February 24th, 1918, the Pudsey branch of the Leeds conference held two well-attended meetings in connection with their conference. Superintendent George A. Guy conducted the Sunday-school session, and, after the usual exercises, Branch President Whitaker Metcalfe took charge. The evening session was conducted by President W. Metcalfe. Brother Nicholson Elliott, second counselor, was set apart and ordained an elder

by Conference President Joseph S. Nelson. The opening remarks were made by President W. Metcalfe. Elder Ether L. Marley spoke upon authority to preach the gospel and officiate in the ordinances. Conference President Joseph S. Nelson took up the remainder of the time. Solos were rendered by Sisters Clara Harrison and Lily Sutcliffe.

A successful branch conference was held at Ipswich, Norwich conference, on Sunday, February 17th, 1918. President Francis M. Skinner and Elder Arnold G. Holland were visitors. A program was given at the afternoon session by the Sunday-school children. With the exception of one person, the participants were the children of non-members. Elder Holland gave a retold story. At 4:30 p.m. the Sunday-school officers were set apart as follows: Harriet Barker, superintendent; Ethel Akester, first assistant; Clara McInnes, second assistant; Lucy Rowe, secretary; and Ethel Akester organist. Brother Stanley Marshall was set apart as branch clerk. Elder Arnold G. Holland and President Francis M. Skinner occupied the time at the evening session.

DIED.

SHILLING.—January 30, 1918, at Gillingham, Kent, London conference, Frederick Shilling. Deceased was born January 5th, 1850, at Burham, Kent; was baptized March 4th, 1917, by Elder William T. Hawkes, and confirmed the same day by Elder James G. McKay. He died of nervous prostration of the heart. Brother Shilling was ordained to the office of deacon by President George F. Richards.

TOMLIN.—February 9th, 1918, at Watford, Herts., London conference, Ann Tomlin. Deceased was born October 17th, 1849, at Peccoth End, Herts. Was baptized and confirmed August 25th, 1898, by Elder Robert Anderson. Sister Tomlin was a faithful and devoted Latter-day Saint, and will be remembered by the earlier elders for her many kindnesses to them.

GERMANY.—February 16th, 1918, Lawrence, the five-months old son of Thomas Germany, of the Barnsley branch, who succumbed to a complication of diseases.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL.

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.